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DIE WILLENSFREIHEIT. Eine Kritisch-Systematische Untersuchung von *Oskar Pfister*, Dr. Phil., Pfarrer in Zürich. Berlin: Georg Reimer. 1904. Pp. xii, 405.

The present volume is a defense of the freedom of the will which is done, if not always with acumen, yet with great circumspection and with the introduction of much detail argument, mainly based upon lines of thought after the style of the Kantian school, as interpreted among liberal theologians. Obviously the author is first of all a pastor and educator, and incidentally a philosopher, and so naturally the last chapter discusses the consequences of the question in the domain of religion, which is perhaps the most important part of the whole book. Dr. Pfister is orthodox enough to be a conservative representative of Christianity, but he assimilates some of the Christian dogmas to his philosophical conceptions. He finds, e. g., the key to the Christological conception in the loving sacrifice of Jesus, which is the greatest possible actualisation of human duty. For that very reason he attempts to conciliate the ideals of justice and mercy in God the Father which the popular conception finds better united in the person of Christ. God is rather feared than loved, which Mr. Pfister characterizes in the story of the child who on his death-bed is asked whether he would not gladly go to Heaven: "Yes I would like to go to Heaven" replied the dying child, "if I but knew that God were not at home." This serves as an explanation why the average man shows more confidence to the more human figure of Christ than to God himself who is made a bugbear of the moralist, and Dr. Pfister claims (we think, rightly) is mostly prayed with a thought of Christ than with a thought of God. The book closes with the significant words which to our author practically settle the whole problem, "and the secret is this: where the spirit of the Lord is, there is freedom."

A SHORT HISTORY OF MONKS AND MONASTERIES. By *Alfred Wesley Wishart*, Sometime Fellow in Church History in the University of Chicago. Albert Brandt: Trenton, New Jersey. 1902. Pp. 452. Price, \$1.50.

This book, now in its second edition, is not so much a history, not even a short one, of institution of monasticism, as a series of contemplations on the institution itself as instanced in several orders that have been successively founded. The author claims that "the monastic institution was never entirely good or entirely bad. In periods of general degradation there were beautiful exceptions in monasteries ruled by pure and powerful abbots. From the beginning various monasteries soon departed from their discipline by sheltering iniquity and laziness, while other establishments faithfully observed the rules. But during the eighth, ninth, and tenth centuries there was a widespread decline in the spirit of devotion and a shameful relaxation